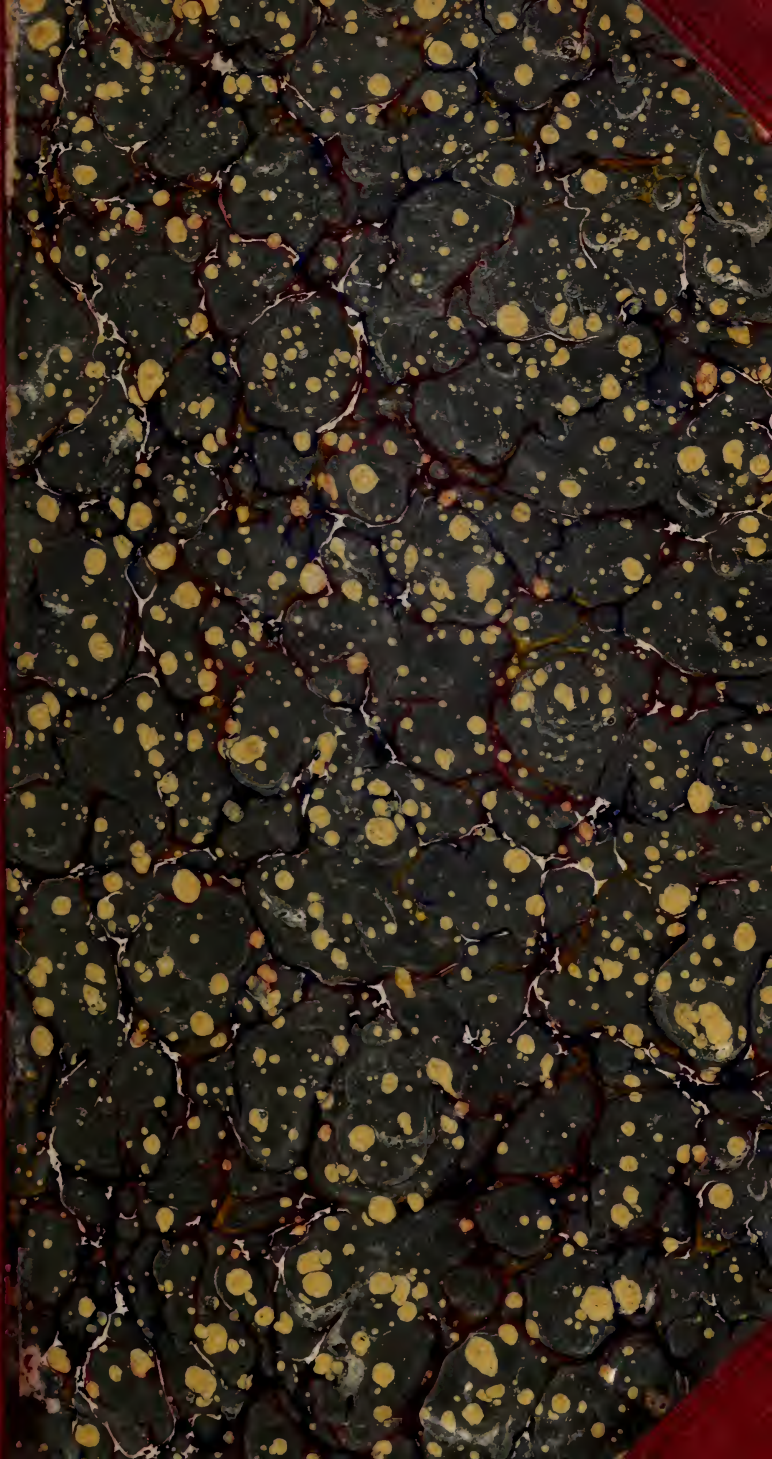

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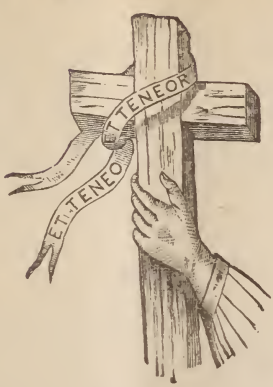
Woman's Work for Woman.




Vol. XI. NOVEMBER, 1881. No. 11.

# Chinese in America.

A correspondent—L. L. N.—writes:

"We were delighted with the Chinese Christian Headquarters in San Francisco, and with the perfect deportment and almost enthusiasm with which those seventy-five youth (who are educated to stolidity from their birth) received the kind instructions of their teachers. The chapel in which the school is conducted is very convenient and pleasantly arranged for the work. It is a plain wooden building having a basement floor which is divided into several apartments. You first enter a large room which contains a desk and chair for the reader or leader at one end, and about fifty chairs, arranged in proper order, for the audience. Upon the walls are mottoes and texts, and behind the leader's desk are three large frames containing the Creed, the Lord's Prayer and the Ten Commandments, in the Chinese character. Walking through this room we found a busy, pleasant-looking class of 'China boys,' from fifteen to twenty-five, reading the Chinese classics. Their instructor was a remarkably interesting Chinese man, an intelligent Christian, who takes every opportunity to instill the higher doctrines of the great Teacher while teaching his class Confucius. This man acts as colporteur of the mission, and also looks up the pupils attending the evening schools, and visits any families who are willing to receive a Christian teacher. He is highly respected for his work's sake.

"Coming out of the building, we ascend a short flight of steps, open a large door, and are ushered into a large apartment, divided into two rooms by folding-doors. Here is assembled the evening school. Very pleasant are the faces of the scholars, and very busy and intent they all appear. Our entrance caused but a momentary glance upward; then every eye was eagerly devouring its next syllable, for nearly all were learning a reading lesson as we entered. Being asked to teach a class, we gladly took a seat by the first boy at our left. He smiled, and began reading his lesson as well as he was able. After teaching him for an hour, the question was asked, 'Are you a Christian?' 'No, not yet,' was the reply. 'Do you want to be one?' 'Oh yes; me learnee.' We were told afterward that he was a bigoted heathen but a few weeks before, but that now he remained to the devotional exercises at the close of the school, and was quite changed. Two teachers have been sent back to China from this school, two young men have recently gone to Lane Seminary, and two have become teachers and colporteurs among their brethren in California. Surely this mission has reaped bountifully already, and if more prayer will but ascend continually, at the little monthly meetings of our women's missionary societies all over the land, for this mission, will not God increase its power for good a thousand fold, opening hitherto-closed purses and closed hearts toward it, making it a very well-spring of good in this spiritual desert? The Chinese throng in San Francisco, and yet, heathen that they are, they are most quiet, unobtrusive inhabitants. Can their hearts but be gained for Christ, what a mission they may have among the millions of their own countrymen! If repulsed and abused by so-called Christians, what a curse they may become! even as were the Canaanites to the children of Israel—thorns in their sides throughout their generations."

In Chicago, where there are now between eight and nine hundred Chinese, two Sabbath-schools have been formed for them, one in the Wabash Avenue Methodist Church, corner of Fourteenth Street, and the other in the care of the Young Men's Christian Association, the latter having fifty scholars, and being held each Sabbath, at 2 P. M., in Lower Farwell Hall. A meeting is also held there at half-past 7 o'clock each evening, and a mission-room was opened in the same building last May, where a regular night-school is to begin the first of October, one evening of each week to be spent in Bible study. The scholars show the same independent, self-reliant spirit to be seen in their countrymen in other places, being more ready to give than to receive. They have bought a fine organ for their room, and wish to pay for all the furniture, &c., themselves. Saum Song Bo—whose uncle, a resident of Portland, Ohio, is educating him—having studied four

years at Kalamazoo, is now a student in the Chicago University, and hopes to return to China a missionary of the gospel.

In Denver three Chinamen were admitted into the Central Presbyterian Church August 4, on profession of their faith in Jesus. They give evidence of being faithful Christians. The Central Church people are making improvements in their property which will enable them better to accommodate an evening school. The preaching is all voluntary, and the progress of the pupils excellent.

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## Brazil.

"ON the 31st of July last the 'Third Order of Our Lady of the Carmo' celebrated the festival of their patron saint with great pomp, a solemn 'nine-days service' having preceded it. The Most Excellent Doctor, vicar-in-chief of the bishopric, preached the gospel from the text 'Every scribe that is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.' In this masterly address he spoke of the grandeur of the Scriptures, where wise men find the sublimest of mysteries clothed in the simplest of words. In his long and eloquent panegyric he dwelt upon the harmony of the worship of the Virgin Mary with the sacred Scriptures and also with human reason. He presented the most striking passages which prove the worship of the Virgin foretold in Eden, symbolized by the grand heroines, sung by the prophets and presented in all its magnificence by the evangelists, who in simple and mysterious words show forth her majestic grandeur. True science, far from rejecting this worship, accepts it, on the contrary, as the sincere and genuine representation of the most noble sentiments of a grateful humanity. The altar of Mary was raised in the midst of a fallen humanity as a solemn pledge of its regeneration. This worship, full of perfume, elevates the individual, the family and society; its destruction would be social decadence and annihilation."

I translate and enclose you this notice of a popular sermon, it being a fair sample of the spiritual food with which the Romish pastors feed their flocks. It needs no comment to show how this *gospel* leaves out altogether the central truth of Christianity, the "glad tidings" of a Saviour who is *Christ the Lord*. Surely any one who hears these empty discourses must acknowledge that no heathen land needs more to learn what is the true "bread of life" than does this so-called Christian land of Brazil.

SAO PAULO, August 10, 1881. E. D. H.

# India.

## "*OH, TAKE ME NEARER TO HIM!*"

### A GLIMPSE INTO ZENANAS.

A THOUSAND hearty thanks for the beautiful case with medicines and medical instruments you so very kindly sent me. It is already useful to me, as there are such numbers of sufferers this year with sore eyes and wounds. Some always come to my house in the morning. I was afraid to take the case to the city in these days, as we had several heavy rains, and it is raining still. I promised to bring it surely to one of my new zenanas, which is a very peculiar one. The mother of the family—still very pretty, though she has big grown-up sons and daughters—lost her reason some months ago. It is sad to see her; but most wonderfully she remembers what she learned from Miss Greenfield and Mrs. Newton in Lodiana about the Lord Jesus, and is so longing for Him. She said to me, "Please show me the Lord Jesus; He will cure my heart; sing of Him." I did so, and she listened thoughtfully, but then she said, "*Oh, take me nearer to Him*—the very nearest you can: I am so ill." And then she said, "I have also a great pain in my ear." She sighed so heavily that you must pity her; in the next moment she smiled and began to dance. Some hymns which she learned before she was ill she remembers, and sings them with me very clearly. The one little daughter-in-law is a former pupil of mine.

I was asked to another zenana. My pupil is the young second wife of a Hindoo *babu* who seems to have a very good employment. An old relation lives with her. The room in which I teach was almost filled with books and papers. A large table was so covered with letters, medicine, books, ornamental things, writing-desks, that it seemed almost impossible to get it in order, and I naturally was afraid of it; but then I thought it was our duty to give them a sense of cleanliness and order and of the art of making a room look comfortable, so we began fresh together, in spite of the great heat. The books were stowed in wall-shelves, the carpet taken out and cleaned, chairs and boxes neatly arranged, and even the large table, which seemed to be a little museum, was thoroughly cleaned and rearranged. Many pretty things turned up which were invisible under the cover of dust. How the women enjoyed the work, and its effect after it was finished! and I hope the *babu* liked it when he came home. The women promised to keep it now nicely in order and clean. I hope they will do it. It was so nice afterwards to sit down for our lessons.

I wish you could see how Mrs. Baij Lall enjoys her nice little

harmonium. She takes great pains in learning to play it, and has already made much progress, though she has two little children, and though she takes regularly lessons in Hindustani, Urdu, reading and writing. Please pray for this family—they are near to the kingdom—that they may be gathered in soon. . . .

This year there are more wounds to be attended to than in other years, and most wonderfully my medicine cured a doctor when his own medicine failed. I had many earnest conversations with him, and he is surely a seeker after the truth, and studies the Bible, and is far more advanced than his wife, who is my pupil. She does not oppose me often; still it is difficult for a Mohammedan to accept full salvation in Jesus, and it is only the Holy Spirit who can soften their stone hearts; therefore it is almost a wonder to me how Ruth was made to believe in Christ Jesus; and Mary Blansh, she was also a Mohammedan woman who accepted the Saviour. Naomi and Orpha were sweepers, but they had also to suffer a great deal when they became Christians. Prabhu Dan and his wife Dyana, with her little girl, too, have also returned to Lahore.

Sunday mornings after church I have generally a little prayer-meeting in my house, to which several join who come a great distance to the church from the city, and are not able to come a second time. Last Sunday we had fifteen besides our own household. A young Bengali *babu* came just after we began; he listened attentively to the Word of God and its explanation. After prayer he invited me to come to see his mother, who is ill, and then he expressed his wish to become a Christian. Yes, the Lord's promises must be sure, that they will come from all directions to call on the Lord for salvation. We may not be permitted to see crowds and nations converted, but one by one is added to the number who believe and are saved.

Last week I went with my instrument to some places where many Hindoo women live. Orpha was with me. We were welcomed with great joy, and invited from lane to lane. It was very hot in the narrow streets and surrounded by crowds of people, but it seemed to me they had never heard the gospel before. I had never been there, as the lane seemed small; but it had many turns, which we found out, so we were begged to come further. One woman gave me a rupee. I did not wish to take it, but she begged me to give it to somebody in need, in the name of Jesus; then I took it, and I am longing to go again and tell them more of Jesus.

The heat is very trying, though I have been very well till now. Please pray for me. What a comfort to know that the blessed Jesus is with us everywhere, and knows our weaknesses and trials!

To-day my poor Bible-woman, Sumere, returned like a prodigal child. She was led astray by a young man who had lately been

baptized, left me and went with him to Afghanistan, where she had to undergo endless trials. She wrote pitiful letters, and was so longing to belong to the Lord and His people again. God help me to find how to help her! C. THIEDE.

LAHORE.

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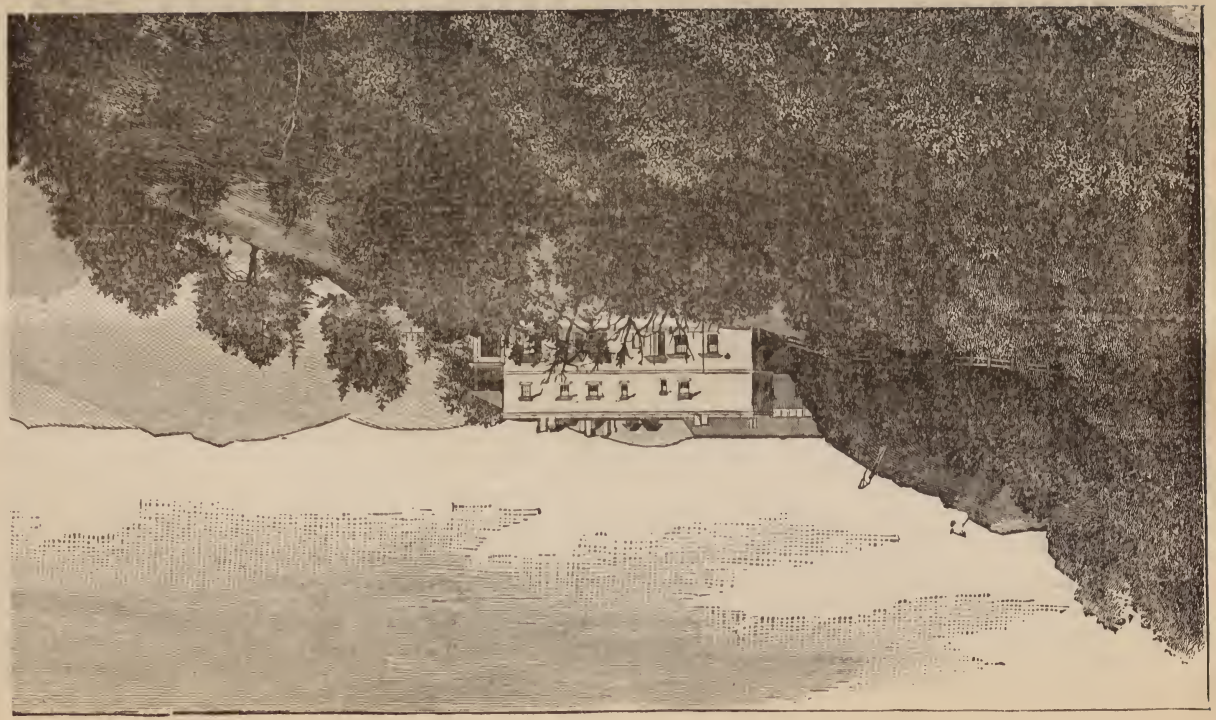
## *WOODSTOCK.*

. . . WE are going on steadily and systematically in our school-work. I think time will show that we have been training women to bear the part that woman should in this country.

We keep up our missionary meetings every month, and have over sixty rupees already raised towards the seventy-five that we send for the support of our little girl in the Dehra school. The surplus that we hope to have may go towards a scheme for some native work of our own. Of course we all feel a great interest in Rakha and in the beloved teacher we gave up for it. The girls are getting ready for a fancy fair, the proceeds of which are to be sent there. We hear that some of our friends are working to help us on in it. In this way, setting the girls to work and setting them an example by working ourselves, we hope to arouse in them a sense of responsibility and capacity that will not allow them to remain idle when they leave us.

Financially we are prospering. I have this year cut off thirty-five feet of the hill back of the house. If you look at the picture you will see how near it was—eighteen feet from the house, ten feet from the veranda which I have built across the back where you see the two awnings. The hill towers up sixty-two feet in height near the house, and seventy-two where I stopped cutting, just at the bare, level place on the top, back of that slanting little wild-cherry tree. We had to make sluiceways to carry the debris down a ravine hundreds of feet to a water-course which bends around in front of our house. We had thirty Afghanis nearly three months at work. Such a noise as the earth and stones did make sliding down the wooden troughs! It was like the roar of artillery.

By removing this hill our children get a fine playground, which we had not before, and we get more light and a better circulation of air in the school and dining-rooms below and in the dormitory above (which in the picture are hidden by the hill), as you can easily understand. Just beyond the part of the house which is hidden, and about thirty feet from it, is a row of servants' houses, into which from forty to sixty people are crowded, during the season—our servants, their wives and numerous children, and a great number of hill-men, who are not regular servants, but to whom we give employment in the work on the place.



The doctors and we all have felt that these houses were too near, and so I made up my mind to build a new set of servants' houses farther away, leaving these for store room, of which there is great need. These houses are almost finished and are half paid for; six hundred or eight hundred rupees will finish them. I have also made several other substantial outside improvements—in place of the make-shifts, which were a constant source of expense, were unsatisfactory and eyesores—at a cost of about three hundred rupees. Our premises are now becoming so respectable that they are almost as much the delight of our neighbors as ourselves. I have done nothing for looks—everything was needed—but have made everything substantial, worthy of America and the Presbyterian Church.

We have had much trouble with milk; and good milk is a necessity where there are so many children. I think it better to keep our own cows, so I added to our cow-house, and we are the owners of seven good cows, who furnish all the milk and nearly all the butter to our family of eighty or more. I wish I could send you all a pat of our beautiful golden butter: the famous Philadelphia article can hardly excel it. Mrs. Fullerton can tell you what a comfort this must be in place of bazaar butter. "They give the children milk and butter from their own cows," makes a great impression on the parents, who send their delicate children to the hills often as much for health as for education.

A—— told you to what devices we had to resort to get another sleeping-room for our children. We filled the arches of an outside veranda with grass mats, and so made a room into which we have moved nine pianos. To get to this room the children have to walk across a terrace fifteen feet wide, and pass under two sets of eaves which pour down upon them torrents of water such as Himalaya clouds in the rainy season can well furnish. This veranda, built over an out-house, is next to A——'s room and our sitting-room. Whenever a window or door is opened, the volume of sound that comes pouring in I will not attempt to describe. We feel that we must have a proper place for these pianos, and we *must* have a sick-room. I can now and then turn my room into one, but not often; and neither I nor my successor ought to be so inconvenienced. The proposed addition would be three-storied, enlarging our dining-room on the first floor, giving music-rooms on the second, and a beautiful dormitory and clothes-presses on the third, thus enabling us to keep one of our present dormitories for a sick-room. Only by making these changes can we take so many scholars again. We are too crowded. Another year I must take more effectual steps to prevent such a state of things. With the addition we might receive eighty girls; with our house as it now is we must not take over sixty-five.

When you see how much we have done, you can see that in time the school ought to return to you the money you have expended upon it. You are giving a free education to twelve of our missionary children and to two of other denominations, and at a reduced rate to six others. This surely is a good thing to do. You are giving a Christian education to many who would be in convents were it not for us. We have seven who were in convents last year. You are preparing women to be ready to enter intelligently upon zenana work when they leave us and proper opportunity offers. One of our girls is now at the home in Calcutta of which Mrs. Brittan was the originator. I expect to hear that she is an earnest and well-qualified worker.

. . . We delight to think you remember us in your prayers. We feel that you have been heard. In every respect we feel that the blessing of God rests upon us; even our cares are not more than are for our good. MRS. SCOTT.

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# Mexico.

## *FROM SALTILLO.*

WE are here for our vacation. I have visited one family and read and talked with them, leaving them tracts and a part of the Testament. The mother and father, though ignorant, are Christians, I believe, and very eager to know more of Christ and His love. I am hopeful that next year will see a mission established here, where it is so much needed. The Catholic church is very strong in this place, and the feasts and ceremonies celebrated much more than in Monterey, but it will be a good point to establish a school, for the railroad will come here, and the people can be attracted greatly by the prospect of learning English. I think a large school might be formed; and once drawing the children in, they could be taught the principles of Christianity.

There is quite a circle of Americans here now, but they are of the class that have come to make money; and they adapt themselves immediately to the customs of the country—in the matter of doing business on Sunday, attending the theatres and bull-fights—and, as you can understand, exert none of the best influence upon the people. If only some real, earnest, honest, firm-principled Christian Americans would come here to live, it would have a decided influence on the people; but they would probably suffer in a pecuniary way, for the Mexicans, it is said, will not patronize Protestants. However, that is to be proved.

MISS MARY E. COCHRANE.

In Monterey they say the heat has been fearful, but I would rather be there than here. Prophets predict wonderful things for Saltillo next year, basing their prophecy on the fact of the approaching railroad. I have just been long enough in Mexico to have acquired the average foreign incumbent's incredulity, and I do not hope much from the railroad.

I was much pleased to receive last week the Annual Report. As yet we have only glanced at it, but I saw there were blanks for ten scholarships, and Leonidas and Paula already provided for. With a housekeeper those scholarships become a possibility; so I am doubly glad this week. School work promises fair, and I hope some day one will be established here in Saltillo.

Miss A. D. Cochrane.

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# Japan.

## *FROM YOKOHAMA.*

. . . When the women are once interested, they are far better voluntary workers than the men. It is so, at least, in our little church. We have had a recent and striking instance of their desire to lead others to the light, even though they themselves have but faintly perceived it.

Across the bay from Yokohama is a little village—Kisaradzu—where Mr. Knox and his helpers have been preaching and teaching from time to time during the last three years. The attendance was encouraging, and a few of the people offered themselves quite early for baptism. Among the number was a woman who was not able to pass a satisfactory examination. She was advised to wait, which she has done for two years, during which time she has studied her Bible, kept the Sabbath, and, as far as possible, has tried to live as a Christian. Not content with this, she began teaching one of her neighbors, and with such faithfulness that last Sabbath *both* were admitted to the church without a doubt as to the intelligence and genuineness of their faith—the second woman having received her instruction almost entirely from the first. This is an experience in which but few Christians can share. From her disappointment she went forth bearing precious seed, to come again bringing her sheaves with her. Her hope can never be limited to a starless crown. Our Christian women are tireless in their voluntary work. Although we are enduring our most oppressive weather, and, according to Japanese custom, the mission school continues its morning session, there are no Sunday excuses, and the work for that day goes on regularly, notwithstanding the fact that the real burden of our Sunday-school work falls upon our day-

school teachers. At nine o'clock last Sabbath two of them taught an infant-school of fifty children, and at four o'clock in the afternoon they were just as busy with about thirty children in another part of the city. Another one has just paid me a visit to arrange for beginning another school, and to invite me to go to her mother's country home, in the hope of interesting some of her friends. So you see it does pay to give one's money and time for the special need of heathen women. MISS C. T. ALEXANDER.

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# The Laos, Siam.

## *EIGHTY-FOUR THOUSAND PAGODAS.*

TO-DAY is our Laos New Year's, and I have given the school a few days vacation, and soon we are all going over to Mrs. Cheek's; she gives the dinner this year. The school and church members are all invited, and all are in high glee. The streets are filled, children all throwing water on the passers by; so our people will be drenched before they can cross the river, and perhaps Mr. Wilson and myself will be too; nobody is exempt from this custom.

. . . As there has been no opportunity to send this letter it has been laid aside many days, and what have these many days brought to you? Did three of your number visit Chicago and receive the missionary seal, and are they making all speed to come to us? I wish my arms were long enough to reach across the ocean and draw them over to us, but I know the "everlasting arms" are under them and sustaining them with all tenderness. Come to us quickly. We were obliged to change our plans and not go up the mountain, for this reason: this month there has been continuous merit making at the temple on the summit. People and priests have come from all over the land, bringing perfumed water to bathe the idols and present offerings. Many of the princes go with their long trains of insolent followers, and we feared the children might not be safe, and, as we could not have quiet and rest, thought it best to stay at home. We have at last had two or three good storms, so now we are enjoying delightful May weather. The soft south wind comes in at the window, and brings visions of the dear seminary, with all the May freshness. I see the botany girls flitting under the trees on the south bank.

But I must tell you to whom and for what we are indebted for this rain and cool breeze. Two weeks ago, when we were all suffering so much, the natives began to think it was time to begin to call upon their gods. For some time water had been carried from the mountain stream to all the temples far and near to bathe the idols; but as it was not sufficiently impressive other ceremonies

must be tried—a dance and theatre must be held in the dry bed of our now little river, and the new Siamese judge promised to erect eighty-four thousand sand pagodas in the river bed. We watched the preparations for this rite with deep interest. The eighty-four thousand pagodas were erected, but I wish you could have seen them. They were made by filling a cone-shaped piece of paper about six inches long with sand, and then inverting it; they were made at the rate of twenty a minute. The top of each little heap was decorated with a tiny flag of colored paper. Several large ones, six and ten feet high, were made by placing several circles of bamboo one above the other and filling them with sand. Eighty-four thousand is in some way a sacred, perfect number. Buddha's sacred book is said to contain so many volumes, and history records their oldest and best king to have governed eighty-four thousand provinces and built as many brick pagodas. Well, the day appointed to amuse the gods and spirits was intensely hot, but the music and dancing were continued all day. Strange to say, we had thunder, and looked up at the heavens to see the storm-clouds rolling up, and about six in the evening the storm burst upon us, and we had a most refreshing shower. How the gongs beat thanks to the spirits, and we were surprised and could not understand why they should be so confirmed in their ignorance. The next evening the judge made a thanksgiving feast, and invited us all, but we did not think it best to attend. Since then we have had several heavy rains, and the river has risen a little, and many of the pagodas are flooded. As I went over the river to Dr. Cheek's I saw the hundreds of little gay flags under the water. Oh, when will these people learn wisdom, and trust in Him "who sendeth rain on the just and on the unjust"? Pray for us as you have promised, for we have the promise that the prayer of the righteous "availeth much." MISS EDNA S. COLE.

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## China.

MISS FIELDE writes from Swatow giving pleasing details of a trip to some neighboring villages made by Miss Norwood and herself. We quote a part of her letter as follows: "Ten women sat around us, and others stood peering in at the door, too timid, or too much prejudiced against new notions, for a nearer approach. One old woman listened with peculiar earnestness, and several times asked me to repeat a sentence, that she might be able to remember it after I was gone. When our session was finally broken up, this old woman hobbled off homeward; and I heard

her saying as she went, as if to fix them firmly in her memory, the words 'Jesus the Lord, Jesus the Lord, Jesus the Lord.' She had never heard the gospel before; perhaps she will never hear it again; but it may be that when she is about to cross over into the next world, she will, there on the border of the vast, dark unknown, recall what she yesterday learned, and will cry out 'Jesus the Lord,' and that Jesus the Lord will hear His name thus called, and will come and take her into His heaven. There was once a woman who, in the midst of a great throng crowding after Him, just touched the hem of His garment; and He turned around, and sought her out, and saved her. I think that this old woman will call to Him—and He never yet failed to respond to His name. In a neighboring hamlet we visited the family of a young man who had been a church member for six months; and we were glad to find that he had taught his wife all that he himself knew of the gospel. She had two little children, had never in her life been outside her village, and had seen no missionary before. But she greeted us with great delight, told us she was a worshipper of the true God, pressed hospitality upon us, and was so bright and earnest and friendly that she glorified in our eyes the dingy little house, and cast a halo around the unwashed congregation that the husband soon gathered in for us to address. Doubtless there are many such unfound believers in this land. Doubtless the kingdom of God is wider and has more inhabitants than we suppose."—*The Helping Hand.*

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# Persia.

## *A PERSIAN WOMAN'S LETTER.*

Our missionaries in Oroomiah, Persia, have frequently in the last year or two written of two English ladies, Miss Good and Miss Morgan, who went there at their own charges to establish an orphanage for Nestorian girls. The relations of these ladies to our own laborers have been most cordial and pleasant, and they have won the love and respect of all by their Christ-like spirit and earnest devotion to their work. In the July number of *Our Sisters in Other Lands*, a periodical published by the Woman's Missionary Association of the Presbyterian Church of England, there is a letter from a Persian woman, which will interest our readers from its allusions to American mission work there, as well as to the orphanage.

To the friends and faithful Christians in Jesus Christ our Lord, peace and love may be.

And also to those that assist in the honorable work of orphanage, which has already begun and been successful under the superintendence of our dear missionary ladies, Miss Louisa Good and Miss Maria Morgan.

Dear friends, be it known to you that my heart constrains me to write my thoughts regarding this work, and tell you how great and honored it appears in the eyes of my nation and mine also. I can truly say it is a work that angels might desire to look upon, and, if possible, engage in. Although our people have seen and received other favors without number, as the training and educating of their daughters even from the beginning of the missionary work, the labors and efforts of noble ladies from America, yet this is a new wonder to them; the like had never been seen here.

Now these two ladies, from their own desire, have denied themselves, and left the world, devoting their lives to the welfare of our Nestorian orphan girls, who were dying without help; they longed to be the means of saving such as these, and, more than this, to save them from eternal death, and win them for Christ. What grace! what a great gift! We wish to make known to the supporters of this excellent work our great joy and our gratitude.

We cannot express in language our gratitude to our American friends and guides for the labors of nearly fifty years. They have raised our nation from its low and ignorant condition by much toil and self-denial, by devoting their lives and the light of their eyes more than could be told. If recorded, even a part of their honored works would fill the volumes. In a word, all that has been planned and accomplished, seen or heard, is written in the book of remembrance of our God (Malachi 3 : 16).

Yes, while I am eye-witness of these toils, from their beginning to this day, and the remembrance of each has made deep impression on my heart, and it appears now before my eyes of faith, a host of our noble witnesses, beloved missionaries rested from their labors on earth, their fight fought and their crown won, singing the song of the Lamb.

Such as these thoughts compel me to look behind at the time of what has been done for me and my schoolmates, by our most and dearly beloved deceased teacher, Miss Fidelia Fisk. In what kind hearts we were embraced with fervent love, which we could not forget as long as we live. But now I must go on or proceed to my first subject.

I am sure you have rejoiced and prayed since you have heard of their succeeded plan, and of good tidings from their own words, about what precious gems God has put in their hands.

Some time ago I visited the dear ladies and the orphan family. O how comfort to my heart! All welcomed me very cordially. They seem so happy, so beautiful, clean, and healthy; attracting, with rosy cheeks and happy smiles, whom everybody when in looking stands amazed at that beautiful sight, and thanks God.

Dear friends, it is very delightful and very encouraging to visit

these sweet little children, and to think where were they a few months ago. From what dunghill and dirt of the streets have been taken now—taken in mercy! Then with long faces, pale, and with sunken eyes; all terrible, wretched, but adopted by that mercy. Sweet little ones, what good care and trouble has been spending upon you; in what warm hearts and arms you are embraced with motherly love! We cannot tell, except thank God for His wonderful doings. And we hope for these dear orphan girls; they are taught with great anxiety and special care the best lesson for their young and tender hearts, the fear of the Lord, which is the beginning of the wisdom, and trained also to be useful in the world.

The benevolent Father bless them and be their best Friend, is my fervent prayer for them, and to shine like precious stones in the kingdom of our Lord Jesus Christ.

They come sometimes to take a walk, and come also to see me, with their beloved teachers (one of them, the older Shushan, is my daughter). They so much gladden my heart that I can't help not love them more and more; they call me their grandma, poor little doves like. I do believe you would love them dearly if you should see them, so sweet and so cheerful all the time.

This is a great privilege, I think, for the dear ladies and their teachers to engage in, and to win for Christ. I think their anxiety is to increase the number of the scholars, but they need the prayers of the Christians, and of all we who love such good works, and to share their joy, their blessing, as God has favored us with His rich and His bountiful blessings.

Farewell, dear honored Christians. Yours in humble love,

SARAH, PRIEST OSHANA.

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THE Koordish sheikh Obeidullah, who invaded Persia over a year ago, arrived at Constantinople during the past summer, and is the guest of the sultan. In the large residence set apart for him he holds a sort of court of his own, and receives many admiring visitors. A correspondent of the *New York Tribune* writes: "It would be utterly impossible for the government to punish the sheikh for any little misstep like his filibustering expedition into Persia, just as it would be impossible, if Obeidullah were at home, for the government to arrest him. He came to Constantinople of his own free will; and although the Turks will find means of keeping him from returning eastward for some time, they cannot venture to show him disrespect, or to use visible means of hampering his movements. Of course, however, the pachas surround him with spies, as is their wont."

# Syria.

## *FIRST FRUITS AND THE HARVEST.*

DIBBEEYE is one of the last places where we should have looked for success. It is the native place of two successive Maronite bishops, and in their diocese; it is the residence of the first, and the village was purely Maronite. How could the thin end of the wedge ever be inserted when we could not use the proper means? Books would be burned, schools closed, and individuals put under the ban; yet we have sometimes tried the experiment, again and again to be driven out. A relative of the bishop, and a man of talent, some thirty years ago became a Protestant and lived in Beirut. He was a man of good education, and prospered. His relatives would sometimes visit him, and so a little light glimmered through the closed shutters. After the Lebanon massacre of 1860 his friends were for months refugees in Beirut, and got further light. Almost twenty years ago some declared themselves Protestants, and a school was opened, but the power of the clergy closed that, and only three men were left standing firm. Two young women wished to learn, and went to Sidon seminary (four hours distant), one of them going with her brother in the darkness of the night by the dim light of a lantern, to avoid the opposition and curses of her bigoted mother. And those rocky paths, it is bad enough to traverse them by day—how did they ever succeed in picking their way by night? She was rather old to begin at the bottom of the ladder, and somewhat dull, but she joined the church and began to teach in her village in 1867, and has taught ever since till last fall. She was the first fruits.

She, in joining the church and getting an education, led the van, and that brother, her companion, was the first to follow in uniting with God's people. And recently the old mother sat by the side of her son and two daughters and one granddaughter at the table of the Lord. Zeyara has a great deal of character, and is the most reliable of the sixteen church members there. One of her pupils finished his theological course last year and came back to his native place to teach and preach. She gracefully yielded up her position, and can now give better attention to her family of four children.

The young man and his wife were schoolmates together, and he has taken hold of his work with energy. The school was never so prosperous as at present. He seems to magnetize his pupils, and has a Sabbath-school to which those papal children come as regularly as to that on week-days. I am astonished that neither bishop nor priest can prevent them. The school of the latter was at last accounts dying a natural death. REV. W. BIRD.

## *LIVINGSTONE AND THE BIBLE.*

"'I READ the whole Bible through four times whilst I was in Manyuema.'

"So wrote Livingstone in his diary on the 3d of October, 1871. The Bible gathers wonderful interest from the circumstances in which it is read. Probably no human being was ever in circumstances parallel to those in which Livingstone then stood. Years had passed since he had heard from home. The sound of his mother tongue came to him only in the broken sentences of Chuma or Susi, or his other attendants, or in the echoes of his own voice as he poured it out in prayer, or in some cry of home sickness that could not be kept in. In long pain and sickness there had been neither wife nor child nor brother to cheer him with sympathy or lighten his dull hut with a smile.

"He had been baffled and tantalized beyond description in his efforts to complete the little bit of exploration which was yet necessary to finish his task. His soul was vexed for the frightful exhibitions of wickedness around him, where 'man to man,' instead of brothers, were worse than wolves and tigers to each other. What could have sustained his heart and kept him firm to his purpose in such a wilderness of desolation? 'I read the whole Bible through four times whilst I was in Manyuema,' he writes. In Livingstone's circumstances it was more the Bible to him than ever. All his loneliness and sorrow, the sickness of hope deferred, the yearnings for home that could neither be repressed nor gratified, threw a new light on the Word. How clearly it was intended for such as he, and how sweetly it came home to him! How faithful, too, were its pictures of human sin and sorrow! How true its testimony against man, who will not retain God in his knowledge, but, leaving Him, becomes vain in his imaginations and hard in his heart, till the bloom of Eden is gone, and a waste, howling wilderness spreads around! How glorious the out-beaming of divine love, drawing near to this guilty race, winning and cherishing them with every endearing act, and at last dying on the cross to redeem them! And how bright the closing scene of revelation—the new heaven and the new earth wherein dwelleth righteousness! Yes, he can appreciate that attribute—the curse gone, death abolished, and all tears wiped from the mourner's eye! So the lonely man in his dull hut is riveted to the well-worn book; ever finding it a greater treasure as he goes along, and fain, when he has reached its last page, to turn back to the beginning and gather up more of the riches which he has left upon the road."—*Personal Life of Livingstone, by W. G. Blaikie, D.D., Edinburgh.*

## *EXTRACTS FROM LETTERS.*

"WE shall be honored as a Church, and not only honored but helped, by Miss B.'s going out, for this would awaken a still greater interest in the foreign missionary work, and interest *there* is interest *everywhere*."

"We must not forget that some of the greatest hindrances to the work come from the imperfections of the instruments. The consciousness that this is so will render us tolerant of the infirmities of our brethren and sisters engaged with us in the same common work."

"Our heavenly Father gauges all we would like to do in His cause, and knows full well the trial of the 'thus far and no farther' which comes to us so often because of these mortal frames which are ours."

"I don't know but that we who are on the mission field are as much in need of such letters as yours to keep up our zeal and energy, as you at home need to hear from us to aid in maintaining interest in our work."

"Success always stirs up opposition."

"We are called in an eminent degree to sever earthly ties; but union of spirit is not bounded by geographical limits, and 'in union is strength' in the Master's service as well as any other."

"Oh, in the heavenly country how shall we look with adoring gratitude and love on the wonders God has wrought by our feeble agency! The work is really of God, and the agent most poor and unworthy; but He has set His seal of blessing upon it."

"How much of our life is spent in balancing possibilities!"

"What patience we need with these people; and yet when I remember how many years the Lord waited for me, I must not feel discouraged."

"My desire to be a missionary is not a sudden one, but almost a lifelong thought, and for the last four years a settled determination if God should permit the strength and opportunity. An object so long waited and prayed for is all the more precious when it comes."

"I sympathize with you in your desire to secure a high culture in young ladies sent to the mission field. We must be well represented in cultivation as well as in doctrines and Christian character. Some of the heathen people to whom missionaries are sent make an important point of these things, and the moral influence gained over them is generally in direct proportion to the respect won by courtesy and polish."

# For the Young People.

## *REWARDED.*

I, HAPPY little summer-cloud,
  Lay dreaming in the sun,
Enjoying the warm, filtering rays,
  Down-dropping, one by one.

A band of little summer-clouds
  Came floating up to me:
"Arise!" they sang, "join us, we bring
  A message unto thee."

"And why," I asked with harshest tone,--
  Disturbed, and so displeased,—
"Are you with such a sudden freak
  Of fellowship thus seized?"

"We need your help!" they all exclaimed;
  "Whole fields of waving grain
Are dying in their yellow prime,
  And just for want of rain.

"We go to send them sweet relief,—
  A soft-descending shower
Will satisfy the thirsty land,
  And brighten every flower."

"But it will take my *life*," I cried;
  "I *cannot* give it all!"
They turned away in saddest grief,
  Because I spurned the call.

A struggle rent my very heart;
  At last I yielded. "Stay,
My friends!—I join your company;
  I'll pour my life away."

They caught me in a tender clasp,
  And whispered soft and low,—
"'Tis for the Master that we love,
  He wills it even so."

Together down to earth we went
  In evening's dying light;
Upon a drooping, parchèd bud
  I fell through all the night.

Next morn the Master came that way,
  Perceived a rich perfume,
And culled the flower on which I lay,
  A lily rare, *in bloom!*

DELL R. STROWAN.

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REMEMBER, friends, the things that *might* be always underlie the things that *are*.—*Bickersteth.*

## *THE QUESTIONS ANSWERED.*

**To all whom it may concern.** To the Young Ladies' Branch of Walnut Hills, O.; Young Ladies' Branch, Salem, N. J.; Friends of Missions, Glendale, O.; Steady Gleaners, Jersey City, N. J.; Irwin Band, Irwin, Pa.; Bushnell Boys' Band, Cleveland, O.; Young Ladies' Branch, Zanesville, O.; Antioch Band, St. Paul, Minn.; Lilies of the Valley, Greencastle, Pa.; Loring Band, East Tenn.; Sunbeams, Skaneateles, N. Y.; and Mission Band, Bowling Green, O., The Watchers of Germantown, Pa., send greeting:

The prize of ten dollars offered for the best set of answers to the questions published in the April number of this magazine has been awarded to the first named of these twelve bands. But the five which follow were such able contestants that it has been very difficult to decide which of them deserve the honor. No band of the twelve sent perfect work; yet all were so worthy of praise that we have decided to select for publication from among the answers given that one answer to each question which in our judgment is most brief, pointed, and accurate.

We wish we knew more of each circle whose names have now become so pleasantly familiar to us; we wish that all who read this series could share with us in the pleasure and profit derived from a study of your papers, and we wish that every body could realize, as we begin to do now, what a glorious foreign missionary work is set before the young people of the Presbyterian Church, what a noble and ever-increasing army of them are already engaged in it, and how close those who endeavor to obey our Saviour's last command may come to each other and the Master they serve.

With love and good wishes,
Very truly your friends,
THE WATCHERS.

### BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

*Q.* 1.—What is the Board of Foreign Missions of the Presbyterian Church, and where are its head-quarters?

*Ans.*—The Board of Foreign Missions of the Presbyterian Church is a body of men, ministers and laymen, appointed by the General Assembly for the purpose of superintending foreign missions. Its head-quarters are at 23 Centre Street, New York city, N. Y.—*Antioch Band, St. Paul, Minn.*

*Q.* 2.—Name the fields it is occupying in the order they are named for monthly concerts.

*Ans.*—China and the Chinese in America; Mexico; India; Siam and Laos; Africa; North American Indians; South America; Japan; Persia; Papal Europe; the Syria Mission.—*Sunbeam Band, Skaneateles, N. Y.*

*Q.* 3.—What are the principal duties of its officers?

*Ans.*—The principal duties of its officers are to receive and disburse moneys, send out and support missionaries, publish information concerning mission work, furnish channels of communication between missionary stations and the

home land, and send in a report annually to the General Assembly.—*Young Ladies' Branch, Walnut Hills, O.*

*Q.* 4.—Name the different agencies at home and abroad employed by this Board.

*Ans.*—All pastors are supposed to be agents; publications, as the *Foreign Missionary* at home; abroad, missionaries, preaching and teaching in boarding and day-schools, in zenanas, Sunday-schools, Bible classes, influence of Christian lives and homes, medical missionaries, hospitals and dispensaries, Bible women, helpers, native Christian assistants, catechists, Scripture readers, and colporteurs.—*Sunbeam Band, Skaneateles, N. Y.*

*Q.* 5.—How many ordained missionaries, native and foreign, have they in the field?

*Ans.*—According to Minutes of General Assembly for 1880, "number of ordained missionaries in the field 125 this year, ordained native preachers 83 this year, last year 72.—*Irwin Band, Irwin, Pa.*

*Q.* 6.—How much money did they expend last year?

*Ans.*—The Board expended last year (1880 to 1881) $581,515 19.—*Sunbeam Band, Skaneateles, N. Y.*

*Q.* 7.—What periodicals do they publish?

*Ans.*—*Foreign Missionary, Children's Work for Children,* the Annual Report, and contribute to the *Home and Foreign Presbyterian Record.*—*Young Ladies' Branch, Walnut Hills, O.*

*Q.* 8.—In how many nominally Christian lands is this Board laboring, and in how many are nominal Christians found?

*Ans.*—Mexico, Brazil, and Chili. Nominal Christians are found in India, Syria, Persia, Siam, China, Japan.—*Loring Band, East Tenn.*

*Q.* 9.—In which of these fields are Mohammedans found?

*Ans.*—Northern part of Africa, Turkey in Europe, Arabia, Persia, the Holy Land, Asia Minor, China, Japan, etc.—*Bowling Green, Ohio.*

*Q.* 10.—In which are Buddhists found, and which are exclusively Buddhist?

*Ans.*—Buddhism has more absolute sway in Siam than in any other country. It sprang up in India, and has had twenty-five years of probation. It is also the dominating faith in Japan and China.—*Young Ladies' Branch, Salem, N. J.*

*Q.* 11.—In how many can Chinese be reached?

*Ans.*—In China, Japan, Siam, South America, and California.—*Young Ladies' Branch, Salem, N. J.*

*Q.* 12.—The Board of Foreign Missions is laboring alone among one people. Who are these?

*Ans.*—The Board is laboring alone among the Siamese.—*Young Ladies' Branch, Salem, N. J.*

*Q.* 13.—In how many respects is China its largest field?

*Ans.*—China is its largest field in two respects—it is the most densely populated, and is the largest in area of any single field.—*Antioch Band, St. Paul, Minn.*

*Q.* 14.—Which of its present fields did it first occupy?

*Ans.*—Dr. Green says, "The first heathen mission instituted in the Presbyterian Church was the sending of Rev. Azariah Horton to the Indians on Long Island, by the Presbytery of New York, in 1741." A report on page 40 of the Minutes of 1880 says that "India was the first field occupied by the Board." Another account states that the first missionaries appointed by the Presbyterian Church to a foreign field were two sent to *Liberia,* Western Africa, in 1832. One arrived there early in 1833. The mission began in India the same year.—*Bowling Green, O.,* also *Irwin Band, Irwin, Pa.*

*Q.* 15.—Which have been the most encouraging fields, and which the most discouraging?

*Ans.*—The most encouraging fields have been Mexico and Japan.—*Antioch Band, St. Paul, Minn.*

The most discouraging Liberia in Africa, United States of Colombia, and Siam.—*Loring Band, East Tenn.*

## Woman's Work for Woman.

*Q.* 16.—Under what woman's foreign missionary society is your auxiliary working, and where are its head-quarters?

*Ans.*—Woman's Foreign Missionary Society of the Presbyterian Church, head-quarters, 1334 Chestnut Street, Philadelphia.—*Young Ladies' Branch, Zanesville, O.*

*Q.* 17.—What is the object of this parent society?

*Ans.*—Its object is to awaken an interest in the hearts of women and children of Christian lands for the salvation of women and children in foreign lands.—*Steady Gleaners, Jersey City, N. J.*

*Q.* 18.—How old is it?

*Ans.*—It was founded in October, 1870, and is now eleven years old.—*Steady Gleaners, Jersey City, N. J.*

*Q.* 19.—What fields does it occupy?

*Ans.*—The same fields that are occupied by the Board of Foreign Missions, excepting Papal Europe.—*Bushnell Boys' Band, Cleveland, O.*

*Q.* 20.—What do you know of its management at home?

*Ans.*—It is aggressive, zealous, wise, and prudent.—*Lilies of the Valley, Greencastle, Pa.*

*Q.* 21.—What agencies does it employ abroad?

*Ans.*—The agencies employed by this society abroad are schools, the press, female missionaries, physicians, hospitals, and out-door visitation.—*Young Ladies' Branch, Walnut Hills, O.*

*Q.* 22.—What does it publish?

*Ans.*—It publishes *Woman's Work for Woman, Children's Work for Children,* under the auspices of the Board, Annual Report, Leaflets, Missionary Hymn Book, and Missionary Atlas.—*Young Ladies' Branch, Walnut Hills, O.*

*Q.* 23.—How many missionaries has it in the field?

*Ans.*—95 in 1879, 99 in 1880.—*Young Ladies' Branch, Zanesville, O.*

*Q.* 24.—How much money has it raised?

*Ans.*—The total sum in eleven years is $766,257 47.—*Friends of Missions, Glendale, O.*

*Q.* 25.—How is it connected with the Presbyterian Board of Foreign Missions?

*Ans.*—Subordinate to, in harmony with, and helpful to it.—*Lilies of the Valley, Greencastle, Pa.*

## General Mission Work.

*Q.* 26.—In how many languages and dialects is the Bible now printed?

*Ans.*—According to one authority 226. By another 250.—*Irwin Band, Irwin, Pa.*

*Q.* 27.—How many people can be reached by the mission press in Beirut, and how many in Shanghai?

*Ans.*—The press in Beirut sends out the Bible in Arabic. All Mohammedan and Arabic-speaking people, the world over, can be reached by it. There are in the world 130,000,000 Mohammedans. All the Chinese wherever found can be reached by the press in Shanghai. There are said to be 400,000,000 Chinese.—*Friends of Missions, Glendale, O.*

*Q.* 28.—How many heathen nations have been Christianized in this century, and how many are sending out foreign missionaries of their own?

*Ans.*—Madagascar, Sandwich Islands, Polynesia, Loyalty Isles, and many of the South Sea Islands have been Christianized in this century. Three native missionary societies have been formed which send out foreign missionaries of their own—one in the Caroline Islands, one in the Sandwich Islands, and one in Madagascar.—*Friends of Missions, Glendale, O.*

*Q.* 29.—Give an instance of the wonderful revivals with which God has blessed foreign missionary work in this century.

*Ans.*—India in a single year added more than 70,000 members, more than the increase of all the missions in the world in the decade for 1860 to 1870, more than the total numbering of all foreign missions when the century began.

From June, 1878, till the close of the year, 9606 were baptized in the Telugu mission.—*Friends of Missions, Glendale, O.*

*Q.* 30.—Do converted heathen help themselves?

*Ans.*—Many converted heathen do help themselves. The Hawaiian churches, beside their home expenses, amounting to $200,000, have raised $50,000 for foreign missions in the last ten years.—*Young Ladies' Branch, Walnut Hills, O.*

*Q.* 31.—What effect does the foreign missionary work have on the Church at home?

*Ans.*—It adds new impulse to the home work, binds together the sympathies of all Christendom, and fixes the attention of all upon the Master's last command.—*Friends of Missions, Glendale, O.*

*Q.* 32.—What is the comparative increase between home churches and those composed of heathen converts?

*Ans.*—The growth of mission churches is three and one-half times greater than that of the average home church, with one-third of the ministerial force and at one-half the cost.—*Young Ladies' Branch, Walnut Hills, O.*

*Q.* 33.—What proportion of money raised for religious purposes is used at home, and how much for foreign work?

*Ans.*—Two per cent. of all the money given for benevolence goes for foreign missions, and the remaining ninety-eight per cent. goes for other objects at home.—*Bushnell Boys' Band, Cleveland, O.*

*Q.* 34.—What are the special obstacles to foreign missionary work to be met with in Syria?

*Ans.*—The special obstacles to be met with in Syria are the different sects and their dissensions.—*Friends of Missions, Glendale, O.*

*Q.* 35.—Africa?

*Ans.*—The greatest discouragement is found in the moral character of the people. To their heathen degradation they have added the vices brought from Christian lands by unprincipled white men. The practice of idolatry and polygamy is universal. Another obstacle is the rum trade which England and America carry on with the natives, destroying their bodies and souls. Another difficulty is the unhealthful climate. The rank vegetation and lakes of stagnant water produce an atmosphere very dangerous to foreigners.—*Young Ladies' Branch, Zanesville, O.*

*Q.* 36.—Siam?

*Ans.*—The conflict in Siam is between Christianity and Buddhism pure and simple, with its system of self-righteousness.—*Antioch Band, St. Paul, Minn.*

*Q.* 37.—Persia?

*Ans.*—Superstition, the slave trade, the yoke of Islam, the climate, &c.—*Mission Band, Bowling Green, O.*

*Q.* 38.—India?

*Ans.*—In India foreign missionary work has had to meet "the grandest embodiment of Gentile error" the world has ever seen—Brahminism. Mohammedanism, imbedded in the moral nature of millions, has been a political and religious power for centuries, and hates Christianity with the utmost virulence. Buddhism; caste, the master device of Satan, the tap-root of the social evils of India; hoary laws of rigid female seclusion; the wicked example of and immoralities of a European civilization, called Christian, whose influence upon the native life has been evil. Besides superstition, it has had to battle with infidelity, introduced and fostered by governmental ideas of toleration; a godless system of education among the educated classes; early marriages. These and kindred obstacles have been bitter and strong. In nothing have the zeal and devotion of American Presbyterian missionaries been better shown than in overcoming the difficulties attending the acquisition and translation of the many dialects of the Hindus.—*Young Ladies' Branch, Salem, N. J.*

*Q.* 39.—China?

*Ans.*—Immobility of character, prejudice against foreigners, and use of opium.—*Sunbeam Band, Skaneateles, N. Y.*

*Q.* 40.—Nominal Christian lands?

*Ans.*—Familiarity of the people with the language of religion while strangers to its power.—*Bushnell Boys' Band, Cleveland, O.*

*Q.* 41.—North American Indians?

*Ans.*—Few languages reduced to written form, Indians so widely scattered over a vast territory, dislike to be governed by law, intemperance, and their relations to our government.—*Bushnell Boys' Band, Cleveland, O.*

*Q.* 42.—What danger is to be feared from the press in India and Japan?

*Ans.*—The tendency of the people to infidelity, and the use of the press to scatter infidel doctrines.—*Bushnell Boys' Band, Cleveland, O.*

*Q.* 43.—What difference has been made during the past twenty-five years in foreign missionary work with respect to heathen women?

*Ans.*—Twenty-five years ago the condition of heathen women was so deplorable that those living in Christian lands can hardly conceive of it. They were not allowed to appear in public, and could not be reached by missionary effort. To-day they are reached by zenana missionaries, have Bibles at their homes, are taught to read, to do all kinds of work, and are allowed more freedom than ever before.—*Loring Band, East Tenn.*

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# At Home.

## *WORK!*

*Paper prepared for Chicago Presbyterial Meeting, held October* 3, 1881.

In these bright autumnal days when the reapers are shouting the "harvest home" in the natural world, we have gathered for an inspiration in continuing work in the missionary world, that shall be carried on all through our cold northern winter, so that we may bring in many, many golden sheaves for the Father's spiritual storehouse, just as the warm spring sun shall call many to physical labor again. This is the season when throughout the country wives and mothers will find time for this pleasant occupation.

It would be foolish to waste words in an apology while telling you that we still use the old watchword, "Work." Our daily prayer is, "Thy will be done in earth as it is in heaven," and we have to help in the answer by entire consecration of ourselves and all we possess.

In appealing to you we are not unmindful of your past liberality, but do "always thank God for you." The treasurer's report shows that some have been busy during the heat of the past quarter. Yet you who see misery and suffering on these streets and at your very doors every day (and this usually brought about through sin and slothfulness), you cannot wonder that there is no closing of the liberal hand. Indeed the Christ whose name you bear foretold you that these things would continue while the world stood. "The servant must be as his Lord," always giving to and doing for his brother. God gave ten rules for guiding the lives of His chosen people. Christ repeated them, condensed into two, for His followers. By your presence here to-day you show that you have adopted

the first, to "love the Lord with all your heart." By your life this winter you will show if you obey the second, "Love thy neighbor as thyself."

Do you not remember how fast the children used to outgrow their clothes? Why it is just so with this mission work. The few children who came at first to the schools have told others about the child Jesus, and brothers and sisters apply for admission, and we cannot take them in because *there is no room.* Is it true there is no more room for Christ to-day than there was on that first Christmas morning when he was cradled in a manger? No room for His little ones?

In Siam, where no close walls shut in the schoolroom, more people stand about looking on than there are children around the teacher. Give us room to take in all the boys who would like to come, as well as the girls, and many of you who are here to-day will live to see whole nations Christianized.

A short time ago a missionary making a tour some distance from a Chinese station, in a certain village talked with an interested company of women. At the close one woman came up to the lady and said, "Will you not come here again for two years? I may die before that time." Is there any meaning for you in those solemn words? Ought more teachers to go? Can they go unless they are sent?

In this line is your work, and it must be done at once; calmly, systematically, and with prayer. Life is too uncertain to dally in this matter. I bear a message to you to-day from Mrs. Gibbs. When she learned that the remainder of her life, longer or shorter, must be only suffering, she said the great struggle for submission was to give up the twenty years of work for the Master which she had planned for the future. She would say work to-day, in the heat or in the cold, for rest will come sure and soon.

An anxious worker when thinking of this great work once said to me, "I feel as though I would call aloud to every Christian woman, 'Hurry—make haste, or we will have to leave this world before our work is done.' I forget that I haven't it all to do, that I am simply a small instrument in the Builder's hands, and that Christ's kingdom will be built up just as the Master sees fit. But we must make haste slowly, lest we cannot draw those that are far behind." Yes, patiently strive to draw into your society every woman in the Church.

Now there is another reason why we ought to be more in earnest. Turn from the dark scenes and loud demands of heathenism; turn from the shadows that sometimes overshadow your own path to the general experience of life. It is in a great measure what you make it yourself; gloomy if you murmur at some necessary

discipline, bright if you are thankful when your heavenly Father draws you nearer to His side. Loved and honored in your homes, blessed with enough and to spare of this world's goods, are you not overwhelmed with gratitude for the pleasant way in which you have been led all your life? You know that sharing your joys with another really doubles them. With so much at your command, I tremble if you go not singing and giving all the way. Last year we called one of praise, but every year ought to be one of praise.

Work on—work on; and sing as you work, and while the song is on your lips scatter blessings on every side and during all the years of your life. "Herein is my Father glorified, that ye bear much fruit." L.

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## *THE SONG MESSAGE.*

SING it out! sing it out with a shout!
The Lord is upon our side,
  Send it forth on the air,
  Breathe it low as a prayer—
That Jesus. the Saviour, has died.

Sing it out! sing it out! that to-day
As Redeemer and Helper *He lives:*
  That all sin with its stain,
  And all grief with its pain,
Are slain by the power which He gives.

Sing it low, in a hymn to the heart,
That the Saviour for ever is nigh;
  That He stands at the side
  Of the sinful and tried,
And *waits* for the penitent's cry.

Sing it softly at eve to the soul
That is seeking and longing for rest—
  How that Christ will abide
  Through the storm and the tide,
Till the heart with His peace shall be blest

Sing it gladly and freely to all,
That Jesus is *waiting* to save—
  That the sinful and lost
  Have been bought at the cost
Of His blood, which has vanquished the grave.

Sing it out! sing it out with a shout!
That the Word of our God is true!
  That Christ is the Way
  Leading into the Day
When the old shall be lost in the new.

—*Margaret B. Gerds, in English leaflet.*

## *A GOOD SUGGESTION.*

KNOWING that many societies welcome any suggestions for modes of work at their monthly meetings, I give the following method, pursued by one of our societies last year and reported at the last Presbyterial meeting. It was a successful idea with them, and has proved of use already in other places.

As one of the ladies expressed it, "they divide up the world among themselves" as they may choose—one taking India, another China, another Persia, another Mexico, for *her* own country for a year. Each one may read books, correspond with missionaries, or work it up as she chooses, and when the month comes in which her country is the special topic, she must be prepared with a good, interesting paper. If she cannot do this herself, she can get some one to do it for her, but she is to be responsible for her country at the proper time. Each one is also to watch the papers, magazines, &c., for any current item of great interest, and this may be presented at any meeting. And it is astonishing, when one is watching for something about Africa or Japan, how much she will see about those countries. The only trouble will be what *not* to say.

This plan insures two things—a good, prepared paper upon the month-subject, and items of special interest upon other fields, so as to secure general intelligence about passing events. In the month of January, the president, or some one appointed by her, is to review the whole mission work. It has been proved that ladies who never could be persuaded to write missionary papers before have consented readily to take a field in this way, and concentrate their energies on one point. By changing topics each year, a great amount of information will soon be obtained. A young lady who prepared a paper upon Africa, recently, remarked, "I never knew so much about Africa before in my life."

Young girls can do this work; it is an easy form of writing a composition beneficial to themselves and others. They can be invited to do this if they are not members of the society, and some of these same papers can be utilized in the Sabbath-school and missionary concert. To give the young something of this sort to do is the surest way to gain their attention and love for the work.

KENDALLVILLE, IND. M. E. GOODMAN.

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THE Moravians have had missionary ships for carrying on their work in various places in use since the year 1748. They published an account of them, in 1869, in a small book of 26 pages.

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THE Methodists have a mission seminary in Japan in successful operation for training native preachers.

## *SOWING AND REAPING.*

THE Lord's laborers—a great cloud of witnesses. Let us think of some of them: Abel, the offerer of acceptable gifts; Noah, who preached righteousness; Abraham, who went out from his country and home in faith; Moses, the commander who led the people out of Egypt; Joshua, his minister or helper, who led them into the promised land; Hannah, who gave her first-born son; Ezra, the teacher; Nehemiah, the builder; Isaiah, the prophet; Jeremiah, the pleader; Ezekiel, the witness; Daniel and his companions, true to death. Then the Master Himself, in the midst, who left us an example that we should follow in His steps; the apostles, going into all the world at His command, as sheep among wolves; Stephen, the martyr; Dorcas, making clothes for the poor; Phœbe, the servant of the Church; Paul, the great missionary; Titus, the cheerer; Gaius, the hospitable host; James, the organizer; and John, the beloved. These all, with many other true witnesses since, have their names enrolled in the Lamb's Book of Life.

What did they sow? "The seed is the word." "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven." "Go ye therefore and teach all nations . . . teaching them to observe all things whatsoever I have commanded you." "If ye love me, keep my commandments." "And ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." "I am a debtor . . . so as much as in me is, I am ready to preach the gospel."

Did they reap? "Ye shall reap, if ye faint not." "The field is the world." "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." "After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne and before the Lamb; clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus."—*India's Women.*

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THE remarkable demand for the Scriptures throughout Japan has given Dr. Gulick, the agent of the American Bible Society, abundant labor.—*The Missionary Herald.*

## *THE WORKS THAT I DO SHALL HE DO ALSO.*

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John xiv. 12.

WHO shall measure the height or sound the depth of these words of our Saviour, spoken to His disciples during that last loving interview with them, just before He was to suffer and die for *all the world?* Yea, not only for you and me, my sister in this Christian land, but for those in the far-off lands of great moral and spiritual darkness. And herein lies our great opportunity and solemn responsibility. The promise is to those who believe on Him, and do we not believe with all our hearts?

Christ has gone back to our "Father's house," but He has left this work of sending the knowledge of His great love to those that know Him not in our hands and on our hearts, not simply to think about, but to do. And if the work spreads out before us in such magnitude that we shrink back appalled, with the thought, we are not "sufficient for these things," we hear the loving words, "My grace is sufficient for thee," and go forward. Though the work is done by feeble woman's hands that often hang down in discouragement, still if patiently and faithfully done for Him who sees not as man seeth, it shall accomplish all we could desire, and eternity alone can unfold it in all its results. Moreover, we have the last and most precious promise of our Saviour as an ever-present talisman, "Lo, I am with you alway." L. H.

MT. CLEMENS, MICH.

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THE Fifth Anniversary of the Presbyterial Society of Westminster Presbytery was held at Columbia, Pa., Sept. 22. The treasurer reported the receipts of the past year to be over $2000, and the ladies adopted as their motto for the coming year, "Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord."

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THE wonderful interest shown by the Japanese with regard to higher education is already bearing fruit in China. Proverbially conservative though the Chinese are, they are quick enough to see and appropriate whatever advances their material interests. There is ample evidence that the movement toward progress and western civilization now going forward in Japan has initiated a similar movement among the Chinese.—*Rev. J. S. Maclay, D.D.*

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ACCORDING to the *Lucknow Witness*, only 28 of the 689 foreign missionaries in India are physicians.

THE first journey of European travellers through China, from west to east, has been accomplished by two missionaries of the China Inland Mission. An account of it is given in *China's Millions* for September, where it is spoken of as "the first-fruits of united prayers and efforts for years past, for the *opening of China from the west.*"

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## *CURRENT LITERATURE AND MISSIONS.*

*Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.*—DR. SAMUEL JOHNSON.

CHINA AND THE CHINESE. Reviews of Wheeler's "The Foreigner in China," Martin's "Moral and Intellectual Life of the Chinese," and Legge's "Religions of China." *The Literary World*, August 27, 1881.

THE GOLDEN TEMPLE in Bangkok, by Fannie Roper Feudge. *Illustrated Christian Weekly*, September 17, 1881.

TWO CRIPPLES, by H. V. Noyes, Canton. *Illustrated Christian Weekly*, September 17, 1881.

JAPAN, by Miss M. A. Priest. "Uniform Readings," in *Heathen Woman's Friend*, October, 1881.

A TRIP TO CHINATOWN, by Mrs. A. V. Lewis. *Advocate and Guardian*, September 16, 1881.

TAHITI. A brief history of the island since the London Missionary Society began its work in 1795. *Illustrated Christian Weekly*, September 24, 1881.

CHINESE THEATRICALS AND A CHINESE DINNER. From "Among the Sons of Han," by Mrs. T. F. Hughes. *Good Literature*, September 24, 1881.

THE PROSPECTIVE CIVILIZATION OF AFRICA, by Canon George Rawlinson. *Princeton Review*, September, 1881.

RELIGIOUS FAIRS IN INDIA. *The Sunday Magazine*, October, 1881.

A MISSIONARY MARTYR—JOHN WILLIAMS, by Right Rev. W. P. Walsh, D.D. *The Sunday Magazine*, October, 1881.

TRANSLATING THE BIBLE INTO CHINESE, by Mrs. S. Wells Williams. *Bible Society Record*, August 18, 1881.

WORK OF THE BRITISH AND FOREIGN BIBLE SOCIETY IN CHINA. Address by Rev. Sylvester Whitehead. *Bible Society Record*, September 15, 1881.

BUDDHIST SUTTAS. Review of T. W. Rhys David's book of same title. *The Nation*, September 22, 1881.

THE FRENCH IN NORTH AFRICA. *The Nation*, September 22, 1881.

THE FUTURE OF ISLAM (second article), by Wilfrid S. Blunt. *Fortnightly Review*, September, 1881.

NEW ZEALAND IN 1881, by Arthur Mills. *Continental Review*, September, 1881.

THE SACRED BABOONS OF INDIA, by Dr. Oswald. *Lippincott's Magazine*, October, 1881.

MY JOURNEY WITH A KING, an account of King Kalakaua, by Louise Coffin Jones. *Lippincott's Magazine*, October, 1881.

REV. A. B. ROBINSON.

# W. F. M. S. of the Presbyterian Church.

*Subject for Prayer-meeting*, 1334 *Chestnut Street, Philadelphia, Nov.* 15.—Prayer for the extension of auxiliaries and Sunday-school bands throughout our church. "I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isaiah lxvi. 12).

## *COMING AND GOING.*

### WELCOME AND FAREWELL.

ON Friday afternoon, September 30, at 4 o'clock, we gathered in the Assembly Room at 1334 Chestnut Street, Philadelphia, to take by the hand and commend to God in prayer a few missionaries who were about leaving this country for their distant fields. There were Mrs. Tracy, one of the very first missionaries ever taken under the care of the women's societies—whose representatives on foreign fields now number many scores—returning to her home in India with her husband and two little children; Miss Given and Miss Downs, going under the care of the Woman's Board of the Northwest to Rawal Pindi, north India; Miss Fanny C. Snow, under appointment to Mexico city, and soon to join Miss Latimer in the care of the new boarding-school there; and Miss Mary B. Foster, expecting to leave for Africa in a short time as the wife of the well-known Rev. R. H. Nassau, M.D. We had hoped also for the presence of Miss E. M. Butler, who is appointed to Canton, to be associated with Miss Hattie Noyes in the school there; but the illness of a near relative prevented her coming. Miss Mattie Noyes, who arrived in this country in the summer, also hoped to be with us at this meeting, but was not able to come.

As we desire very earnestly that the thoughts and prayers of all associated with us may not only follow our new missionaries to their several fields of labor, but also that others as they come and

go may be borne in distinct remembrance, we will give brief mention here of such changes or movements as have taken place since our annual meeting in April, 1881, with the names of new missionaries taken under our care since that date.

Mrs. J. F. Holcomb of Allahabad, India, has left the country on her return to her field. Mrs. J. J. Hull, formerly a missionary in Kohlapur, India, has gone back, a widow with her two little children, to resume her labors there. Mrs. G. W. Pollock and Mrs. G. W. Seiler sailed October 6, with their husbands, the former for Furrukhabad, the latter for the Kohlapur mission, India. Mrs. Culbertson has returned with her husband from Siam, much broken in health. Mrs. Dr. Sturge, of this mission, has been added to our list.

Mrs. John Butler, of Ningpo, China, reached her home in Pennsylvania in July, and we commend her to the special sympathy of our readers, in that on the very morning of the day of her arrival at home her mother was called to the home above, so that the daughter at her coming found only the forsaken earthly tabernacle. Mrs. S. C. Nevius is also in this country, and we hope for the presence of both these beloved missionaries among us before long. Mrs. D. N. Lyon, who came home last year, will not probably return to China. The new missionaries on this field are Mrs. Hood Laughlin, Mrs. Dr. Smith and Miss Lilian E. Mateer, besides Miss Butler, before mentioned—the three first named all being appointed to the Shantung mission, north China.

Miss Lydia Jones and Miss Lydia B. Walker have arrived from Africa for a visit to the home-land, on account of impaired health. Mrs. William C. Gault, going with her husband and Dr. and Mrs. Nassau to this field, has been taken under our care. Mrs. S. P. Hood and Mrs. G. R. David of Liberia, whose names appear in our Annual Report, are not now connected with the Board nor with our society.

Miss Ella Kuhl has returned to San Paulo, Brazil. Miss Phebe R. Thomas remains in this country longer, her health not yet being sufficiently established for her return.

Miss Jennie Dickson, of the Dakota mission, has returned to her work, much refreshed by her brief visit at home. Mrs. J. P. Williamson and Miss Nancy Hunter, of this mission, have been added to our list; also Mrs. G. L. Deffenbaugh, of the Nez Perce mission.

Miss L. A. Hennequin has left the Mexico mission, returning to her native land (France) to engage in mission work there.

A larger number of new missionaries than usual at this time claim our prayerful consideration, *fourteen* having been added to our list since the annual meeting. Let none read over names and stations with but a passing interest or curiosity, for these names of

persons and places mean a great deal to all who truly care for the coming of our Lord in the earth. They mean new lives consecrated and powers employed in conquering the world for Christ, and to us they also mean new responsibilities and added privileges, together with the need of large increase in labor and prayer on the part of those who are called to sustain the increased force. Is it asking too much if we beg you to take not one, but *all*, of these new workers upon your heart in earnest petition for God's richest blessing on them?

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SOCIETIES desiring to have Miss Loring visit them will make early application to Mrs. W. Y. Brown, secretary, 1334 Chestnut Street, Philadelphia, Pa.

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THERE has been an unavoidable delay in the issue of the Historical Sketches which were announced for September. We have received a number of orders for them, which will be filled as soon as the Sketches are out.

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## *NEW AUXILIARIES.*

AUXILIARIES.

Cincinnati Pres., O., Pleasant Ridge.
Huntingdon Pres., Pa., Sinking Creek Church.
Marion Pres., O., Beechtown.
Philadelphia North Pres., Pa., Hermon Church, Frankford.

BANDS.

Irwin, Pa., Y. L. Branch, McGogney Band.
Marysville, O., Harriet Newell Circle.
McCandless, Pa., Gospel Soldiers.
New Salem, Pa., Band of Love.
Port Henry, N. Y., Band of Hope.

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## *NEW LIFE MEMBERS.*

Bashford, Miss Lizzie
Eells, Rev. James, D.D.
Hollands, Miss Kate
Lewis, Mrs. V. A.
Patterson, Rev. Robert, D.D.
Plass, Mrs. C. W.
Robb, Mrs. Julia C.
Roberts, Mr. J. B.
Shurtliff, Mrs. B.
Sub'ette, Mrs. William

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## *Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Sept. 1, 1881.*

[PRESBYTERIES IN SMALL CAPITALS.]

CLARION.—Beech Woods Aux. $30 00
KITTANNING.—Freeport Aux., Miss'y Siam, . . . 25 00
MORRIS & ORANGE.—Orange, Central Ch. Aux., Miss'y Laos, $173, Infant School, sch. Benita, $40, . . $213 00
NEW BRUNSWICK.—Amwell, United 1st Aux., sch. Sao Paulo, . . . . 22 53

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| PHILADELPHIA CENTRAL. — Bethesda Ch., bld'g Poplar Creek, Montana. . . | $109 75 |
| PITTSBURGH AND ALLEGHENY COM.—Allegheny 1st Aux., Miss'y Japan, $66 43; Monongahela City Aux., nat. tea. Mynpurie, $50, . . | 116 43 |
| REDSTONE.—Mt. Pleasant, Reunion Ch., sch. Mexico, $25; New Providence Aux., zenana work Futtehgurh, $25; Rehoboth Aux., $41 69, Band, $11 05 ($52 74), sch. bld'g Mexico, . . . | 102 74 |
| ROCHESTER.—Presbyterial Society, memorial fund in mem. Mrs. H. T. McNair, dec'd, Mexico sch. bld'g, . | 270 45 |
| STEUBENVILLE. — Wellsville Ch., Miss Sarah Johnston, | 77 00 |
| UTICA.—Knoxboro' Aux., $33 47, Hallie Bd., $14 53, sch. bld'g Mexico, . . | 48 00 |
| WEST JERSEY. — Gloucester, Miss Souder's S. S. class, sch. bld'g Mexico, . . | 2 00 |
| WOOSTER.—Wooster 1st, Band of Hope, $12; Plymouth Aux., B. R. Lodiana, $12, . | $24 00 |
| ZANESVILLE. — Martinsburg Aux., $16, Y. L. B., sch. bld'g Mex., $10 36 ($26 36); Muskingum Aux., $10; Norwich, Y. L. B., $5 35; Pataskala Aux., $7; Roseville, $5; Zanesville 1st Aux., $7 26; Putnam Aux., $15 24, Y. L. B., $40 56, Children's Band $7 77 ($63 57), . . . . | 124 54 |
| MISCELLANEOUS.—Buffalo Cross Roads, Pa., S. S., $55 65, friends in other places, $45 75, bld'g Poplar Creek, Montana ($101 40); Freehold, N. J., Mrs. C. F. Richardson, Siam, $1; Phelps, N. Y., E., Med. Miss. Fund, 50 cts.; Sale of Leaflets, $11 85, . . | 114 75 |
| Total for September, 1881, | $1,280 19 |
| Previously acknowledged, | 15,102 60 |
| Total from May 1, 1881, | $16,382 79 |

Boxes of fancy articles for mission schools have been received from Mission Band, West Ch., Bridgeton, N. J., Young Ladies' Branch, and Thomas Creigh Band, Mercersburg, Pa., and Young Ladies' Band, Gettysburg, Pa.

MRS. JULIA M. FISHBURN, *Treasurer*,
October 1, 1881. 1334 Chestnut St., Philadelphia, Pa.

# W. P. B. M. of the Northwest.

## *PASSAGES OF SCRIPTURE*

TO BE READ AT THE MONTHLY MEETINGS IN NOVEMBER.

Romans x. *Golden Text for the Month*—Psalm lxvii. 7.

THE Woman's Board of the Northwest had the pleasure of starting four missionaries on their way to remote parts of the earth in the month of September, all of whom visited the headquarters of the Board in Chicago. Two of these young ladies, Miss Margaret Given and Miss Carrie Downs, are members of the Sixth Presbyterian Church of Chicago. Each leaves a father and mother, brothers and sisters, and their going has elicited the warmest interest in the church with which they are connected. Young and old have alike contributed to aid in securing their outfit, the

ladies of the church feeling it to be a pleasure to meet daily for weeks during the summer to sew for this object.

The young ladies sailed from Philadelphia on the 1st of October for their destination, Rawal Pindi, of the Northern Mission, India, where they are promised the most cordial welcome by Mr. and Mrs. Thackwell, missionaries now on the field, who urged so effectively this reinforcement to their numbers.

Miss Ida Tiffany, of Independence, Iowa, sailed from San Francisco, in company with a large party of missionaries, on the 6th of October, to join her dear friend and schoolmate, Miss Jennie Anderson, at Chefoo, China. After acquiring the language she will be engaged either in teaching or doing Bible work among the native women, as the mission may decide.

Miss Sadie Archibald, of Minneapolis, Minnesota, is now *en route* to Siam to take the place of the late lamented Mary Campbell in the girls' school at Chieng Mai. Dr. Sample's church, with which she is connected, has spared no pains in sending her forth fully equipped for her work, and they follow her with their loving interest and their prayers. The work among the Laos is increasing so rapidly, under the wonderful blessing of the Lord, that another teacher is urgently needed, and it is hoped that one suited to the work may offer herself to the Board of the Northwest in time to be made ready to go out in the spring in company with missionaries who expect to return at that time. Let us "pray the Lord of the harvest that He will send forth more laborers into His harvest." A.

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## *NEW LIFE MEMBERS.*

Mrs. Julia B. Johnson,
Mrs. R. B. Jones,
Mrs. Rev. Charles Little.

## *NEW AUXILIARIES.*

Greene, Iowa.
Indianapolis, Ind., 8th Church.
Plato, Ill.

## *HONORARY MEMBER.*

Mr. Hiram Leonard, Kossuth, Iowa.

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## *Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to September 20, 1881.*

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE. — Bellefontaine H. M., $20; De Graff, $6; Forest, $8; Kenton, $25; Marseilles, $20, all four for sal. Miss Hartwell, . . . . $79 00

BLOOMINGTON.—Dwight, family of Persian pastor, *special*, $10; Gibson City, $8 42; Onarga, $10; Rossville, sch'p Bangkok, $10; Towanda, $22 43, . . $60 85

CHICAGO.—Chicago 1st, Miss Nixon's S. S. Class, Gwalior Chapel, $5; 2d, Tabriz sch., $33 40; H. M., $4; 6th, Persian pastor's wife, $35; Westminster Ch., Boys' Miss. Bd., sch'p Gaboon, $5; Elwood, $5; Evanston, $47; Hyde Park, sch'p Bangkok, $10; sch'p Oroomiah, $10; Lake Forest, $10; S. S., Oroomiah Sem., $30; Y. P. M. S., $15 75; Steady Streams, $11 61; Manteno, $11 50; Peotone, $6, . . . . . 239 26

COLORADO.—Boulder, Y. L. M. Assoc., sch'p Canton, $9 45; Denver, Central Ch., $13; Miss. Bds. and S. S., Training School Canton, $33 50, . . . . 55 95

DUBUQUE.—Pine Creek Ch., Winthrop, Indians, . . 14 00

FREEPORT. — Middle Creek Ch., Elida, . . . 154 00

FORT WAYNE.—Fort Wayne, West Wayne Miss., Gwalior Chapel, $3 57; Goshen, sal. Miss Campbell, $12; sch'p Shanghai, $10; Persian boys' sch., $3, . . . 28 57

INDIANAPOLIS.—Hopewell Ch., $13 25; Indianapolis, 1st, sal. Miss Clark, $125, . 138 25

IOWA.—Kossuth, $60; China Mission, $50, . . . 110 00

IOWA CITY.—Crawfordsville, $10; Sigourney, Mrs. Robertson, *special*, $7 25, . 17 25

LAKE SUPERIOR.—Ishpenning, sch'p Gaboon, $6 25; Training Sch., Canton, $3 75; Marinette, sal. Miss Cundall, $10 60; sal. Miss Dougherty, $10 60; Menominee, same, $6 75; sal. Miss Cundall, $6 75, . . 44 70

LANSING.—Battle Creek, $25; Homer, $20; Lansing 1st, $8 29; Mrs. Preston and S. S. Class, $1 71, all for Laos sch. bld'g; North Lansing, Franklin St. Ch., Coral Band, sch'p Gaboon, $13, . $68 00

LOGANSPORT.—Valparaiso, . 25 00

MATTOON.—Neoga, $10; Shelbyville, $20, both sal. Miss Calhoun, . . . . 30 00

MUNCIE.—Anderson, $5; Muncie, sch'p Ningpo, $20; Seed Sowers, $5; Wabash, $30, . . . . . 60 00

OTTAWA.—Grand Ridge, $2; Morris, Laos sch. bld'g, $15 57; Oswego, $10; Somonauk, $2 50, . . . 30 07

ROCK RIVER. — Edgington, $10; Norwood, $5 13, . 15 13

SCHUYLER.—Carthage, $5; S. S. Class of Young Ladies, $10; Fairmount, $11 40, . 26 40

ST. PAUL.—Minneapolis, Andrew Ch., pupil San Francisco, *special*, . . . 12 00

WHITEWATER.—Ebenezer Ch., $3; sal. Miss Tiffany, $9; Greensburg, same, $64; Kingston, $5 75; Knightstown, $3 75; Richmond, Besheymoon sch., $25; 1st S. S., $55 71; Shelbyville, sal. Miss Tiffany, $12 50, . 178 71

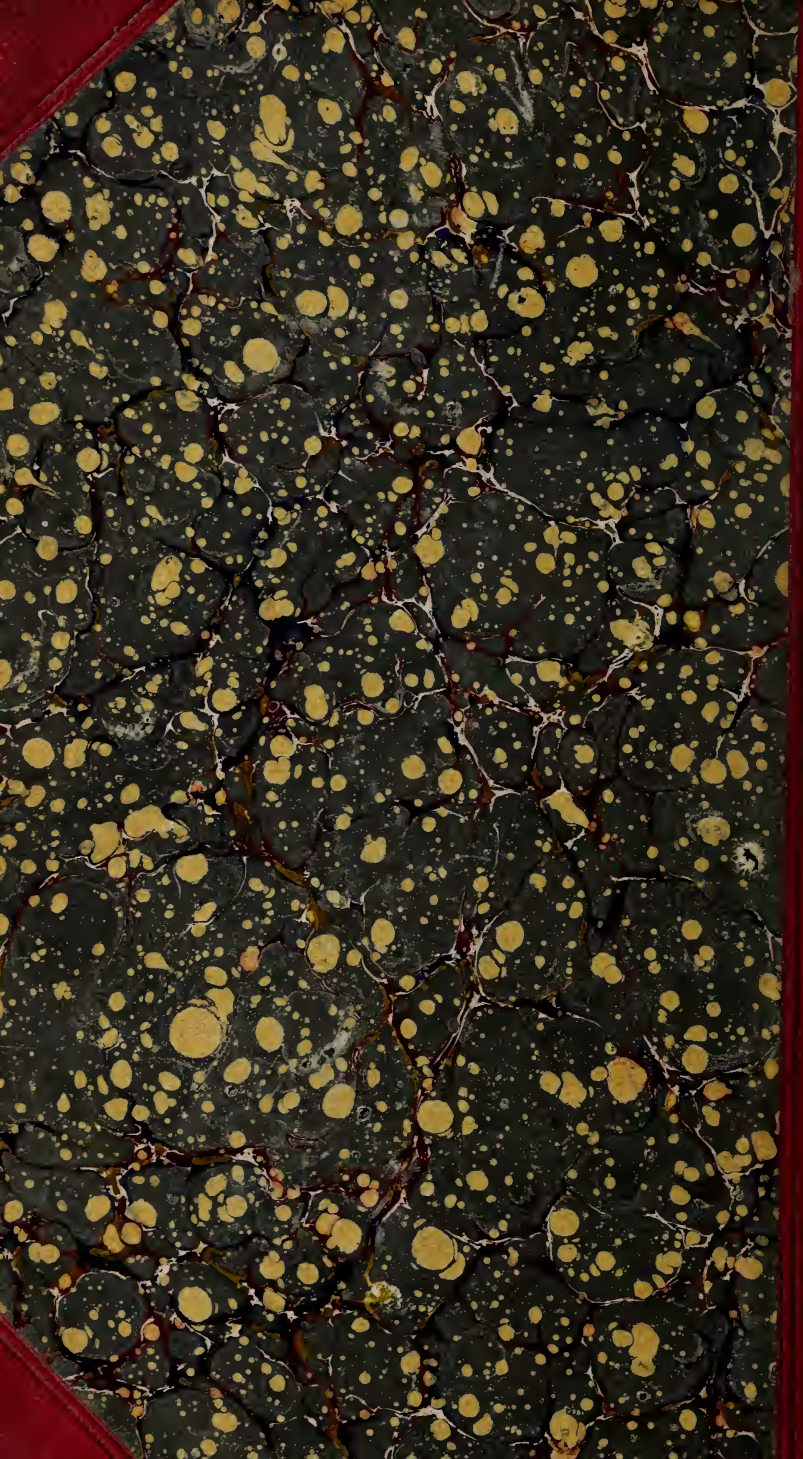
WISCONSIN RIVER.—Kilbourne City, Persian sch., . 13 00

ZANESVILLE.—Granville, . 50 00

MISCELLANEOUS. — Buffalo, Minn., Mrs. E. K. Cheadle, $5; Sale of Annual Reports, $7; of Decennial Reports, $1; of "Seeking Information," $2 50; of "The Field is the World," $3 30; of "Mother at Home," $7 50; of "Memorial Hymn," $1 30; of Cook Book, $1; By "Interior," sub. Chicago 1st, $1; Oxford, O., Western Female Sem., $1, . . . . 30 60

Total for month, . . . $1480 74
Previously acknowledged, . 6143 87

From April to Sep. 20, . $7624 61

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., *September* 20, 1881.